

THE OREAD,

OF

MOUNT CARROLL SEMINARY.

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MOUNT CARROLL, CARROLL COUNTY, ILLINOIS, NOVEMBER, 1869.

NO. 8.

THE OREAD.

MOUNT CARROLL, ILLINOIS, NOVEMBER, 1869.

WITH the opening of the New Year, we issue the first number of THE OREAD. It will be a sheet of sixteen pages, published monthly, under the direction of the members of the Oread Society, and its columns will be open to contributions not only from the present class of students, but from such of the former pupils as may choose to communicate with us. While our prominent design is the intellectual improvement of the pupils, our aim shall also be to furnish profitable and entertaining reading matter for all.

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FINANCIAL MANAGER,
Mount Carroll Seminary,
MOUNT CARROLL, ILLINOIS.

HOPE AND MEMORY.

BY LIBBIE LUNT HALL,

Of the Graduating Class of 1865, Mount Carroll Seminary.

A child with apron filled with flowers,
Gathered in summer's dewy bowers,
With broken branches from the trees,
And starry gems and bright-hued leaves,
In moist earth planted a fairy grove,
Where she tho't the butterflies bright, would rove,
And insects flit, and wild bees hum,
And birds with glancing wings would come.
She watered it with loving care,
Thinking a grove of beauty rare
Would grow, and bloom and reach the skies;
But, oh! her eyes in sad surprise,
Looked out next morn to see it fade—
The lovely forest she had made.
The bees flew past, nor stopped to sip
The honey from the roses' lip;
Her roses, with their crimson heads,
Trailing along their dewy beds.
Her white hands clasped, the tears came fast:
She said—her first great grief o'erpast—
"Sometime, to real groves I'll go;
The birds will come, sing there, I know;
All day I'll play 'mid the shadows deep,
And at night on mossy pillows sleep."
So Hope lights up her face with a smile,
As she turns to the future, so bright the while.

A rosy boy, on a grassy bank,
Dipping his hand in the streamlet, drank,
While it danced along in gladsome glee,
Whirling away in mockery.
A tiny boat he had launched on its wave,
And now his childish eyes grow grave,
For his gallant bark is doomed to be lost,
On the hurrying wave of the brooklet tossed:
Its freight, to him, dear as the precious sands,
Which great ships bring from the foreign lands.
In a mimic mine, quite near the shore,
He had delved for the goodly dust and ore.
Now all are gone—crew, cargo and ship—
And the boy stands still with a quivering lip,
While the tears start up to his sunny eyes,
But keeping them back he bravely cries:
"Soon I'll be a man, then I'll build strong boats,
And on broad oceans will send them afloat."
Hope whispers glad stories—he joyfully hears—
And smiles fill his eyes, instead of the tears.

A woman sat in a shaded room,
Seeming to woo the darkness and gloom;
No ray of Hope on her forehead shone,
For she listened to Memory's magic tone.
"Ah! the past," she cried, "the beautiful past!
Its visions of bliss were too bright to last.
Now, life is full of strange unrest—
Only my childhood days were blest."
Transported by Memory, she wanders again,
Thro' woodland paths and hidden glen,
In the glad, sweet haunts her childhood knew,
When earth seemed Eden, and hearts were true.

A weary man, by an open door,
Whose heart was light with hope no more,
Careless of sunshine, of birds and flowers,
Sadly bewailed his boyhood hours.
"Come back, ye lost delights!" he said,
"O, why are ye vanished! oh, why are ye dead!"
And Memory o'er his heart held sway,
As he turned to the joys of a brighter day.
A sweet forgetfulness soothed his pain,
As the old loved voices he heard again,
And thro' the scenes of his childish glee,
In fancy wandered exultant and free.

And thus ever buoyant in life's passing hours,
Covering the thorns and unfolding the flowers,
Hope comes, "a good angel, whence we may borrow
Beauty and gladness, and light for the morrow,"
If ever we faint and are weary with sorrow.
And, yet, so delusive her brightness appears,
Looking back, where we stand in our later years,
That we put her aside, wooing Memory's power,
To restore us the pleasures of earlier hours.
And often, as over Time's river we sail,
Our bark, wafted back by some favoring gale,
Seems to strand on sweet "Islands of Long Ago,"
Where we linger delighted, and scarcely know
'Tis weary leagues since we touched their shore,
And shall touch them again, ah, nevermore.
Yet Hope is immortal, eternal as Truth—
Anchor of age, inspiration of youth.
Tho' clouds sometimes cover her radiant form,
Faith hears her sweet whispers in every storm.
And when, with faint hearts on Eternity's shore,
We hear Death's chill waters roll darkly before,
Hope lingers triumphant, 'tis hers to convey
Our souls to the splendor of heavenly day.

ST. LOUIS, MISSOURI.

THE TRUE IDEA OF THE PRACTICAL IN EDUCATION.

Address read before the Oread Society at its regular meeting, evening of November 12, 1869.

LADIES OF THE OREAD SOCIETY:

Americans think they are a peculiarly practical people. An American gentleman deems he can hardly speak of a school in terms of higher praise than to say: "It gives a practical education." Seeking a school for his sons or daughters, he will probably say: "I wish them fitted for life. I care comparatively little for the ornamental and higher branches: I wish their education to be pre-eminently practical, solid and useful."

I take these last words to express fairly the very highest style of education, and I am to inquire, for a few moments what is the true idea of practical or solid education? And, first, I must entirely dissent from the common, received idea of such education. I believe it to be false in conception, and most vicious and baleful in influence and teachings. I fear it springs from an evil root, scarcely less than a sort of unconscious infidelity. I have an intense conviction that every lover of God and humanity should do all that in him lies to purify and elevate this unworthy thought, and that in so doing he shall do God's service. What do men usually mean when they speak of a practical education? For a boy, that which will enable him to live by his wits; that which can be turned into cash; that which will start him on the road to a fortune; what will make him shrewd, smart, quick in business, fertile in resources, equal to his fellows in the scramble of life. He must read intelligently, spell correctly, write legibly; must know enough of mathematics for the particular business he may follow; enough of geography to tell the capital of his State; enough of grammar to be no disgrace in good society;—then if he know enough of some trade, profession, or other occupation to gain a livelihood by it, his education is sufficiently solid. A young lady must understand the same elementary branches, with a little history and a little science; must sew and knit and cook; this is eminently solid and useful.

The ornamental branches, so called, are elegant, are accomplishments, are well enough in their way, but they are not practical, not necessary. The higher branches are for ladies who have much leisure, or for those who intend to teach. To put the false idea and the true side by side, I should say, the false has supreme regard to the body, the true to the mind; the false to time, the true to eternity; the false to ourselves, the true to others.

We are minds linked to bodies, like the captive Prince who was doomed to drag a log by a chain. While we need not spurn our bodies, we have no special call for pride in them. They must be fed, certainly, but let us make as little of that as possible; they must be clothed and housed and warmed, but they should always be made to understand that they are servants, not lords; means, not end; they should stand humbly and serve their master.

That cannot be a truly practical education which regards

the body mainly. That is honoring the servant and despising the Lord, respecting the Throne and neglecting the King who sits upon it. A practical education, then, is supremely, education for the sake of the mind.

The one fact of overwhelming interest concerning us is, that we are immortal. We can never die; we are actually launched; sail we must. We have eternity before us. We ought to lay all our plans with this in view—eternal living. No education can be truly practical—rather ought I to say, nothing should be called education which does not bear this in mind, have this for its proposed end to culture the mind for an eternal existence.

I dissent from the received idea of a practical education, because it has, and claims no more than to have, supreme regard to success in this life; and the very word success is woefully perverted. What passes thus for success ought to be labeled, *pitiable failure*.

One other thought will make my definition of a true education complete. The dear All Father has intended or desired us, if you choose, to be eternally and perfectly happy; has created us for this end, and He has ordained just one eternal way to happiness. In the whole universe of God, true, solid, ceaseless happiness can be found only by devoting ourselves supremely to the happiness of others. He who seeks his own good, as his chief aim, in any way whatever, must be, here and hereafter, always and everywhere wretched. The law of happiness is that great gospel law of love,—supreme love to God,—to every brother and sister, love equal to self-love.

Now a true education will supremely, above all other things, have this in mind, and bear all things toward it. This is as truly the province of education as of grace. Whatever can draw us out of, away from ourselves, can humble our pride, prick our conceit, make us abhor selfishness; what points us to God and Christ, to purity, to self-sacrifice; what puts the ax most keenly to the root of our vanity, and severs the Hydra-head of self; this is above all, in education, truest, highest, most practical, most useful.

Thus I compare the false and the true idea. The false centering us upon ourselves, *our* happiness, *our* success in life, *our* show in society; making provision only or mainly for this life, and culturing only the lower faculties of the mind. It launches this ship on eternity's ocean, on its everlasting voyage, as if bound only for a pleasure sail, and that for a day.

The true draws us away from self utterly, centering us on devotion to God and the good we can do in the world. Its crown and joy is the culture of the highest, divinest faculties. It has eternity always in view. It says: I am building a magnificent Temple. The first stones are laid on earth; the spire shall be formed in heaven. I must dig deep for its foundations, through the soil and drift, down to the rock. I must lay broad, strong, perfect stones, without fault or flaw. Its walls must stand perfectly true; its proportions must be perfect in symmetry, classic in beauty. The best thoughts of all the great architects shall contribute

to its building. Its columns shall be strength wedded to grace; its arches and arcades and pilasters, rich, chaste and elegant. From turret to foundation-stone, no lack of strength shall endanger it, nor lack of beauty vex the eye. And within, its furniture and finish and ornamentation shall be the best the whole earth can afford, for this Temple is for God's indwelling.

I trust I have carried your assent with me so far, and that you all say with me: "No other, at least no lower conception of an education can be true and worthy." Then, with this end proposed to ourselves, how best to culture the highest powers of an immortal mind, and to draw us out of ourselves, it remains to ask, what are the best means to this end? Out of a thousand things that might be said, I can suggest a very few.

We sometimes hear the phrase, *a finished education*. Ten thousand years from now, with the growth and expansion they will have brought, how these words will sound to us! to call these first lisps the *finish* of that which, in the nature of the case, can never reach completion. Our first step is to realize that we simply begin here what has no end. We have time enough to learn all things; make no haste; only be thorough as you go on; know certainly what is known and know where knowledge stops and ignorance begins. Never permit yourself to think that any, even the least, knowledge is of little worth. All truths are pearls, or we may say they are polished stones, which have their niches in the Temple, and in good time they shall find their place.

As to what I deem of most worth, I know not how to express myself better than to say, That is best which best *refines* the mind. Refinement seems to me a beautiful word—though like all our words, the trail of the serpent is over it. It has been debased, perverted, but with its pristine meaning it is a beautiful word. God is perfect refinement; is perfect elegance. I hope I shall not be misunderstood when I say that we can never draw near to God but by becoming truly refined. Refinement is departure from what is coarse, vulgar, unlovely, selfish, conceited. It is receiving what is fine, delicate, pure, high, modest, gentle, lovely. There are some studies which peculiarly refine the mind. Anything that serves this end for us, is above all price. What purges away our dross, burns up our rubbish, precipitates our sediment, is better than rubies.

True refinement I deem the perfection of education. It is the quality which alone makes a lady or a gentleman. It is the *finish* of the statue, making doubly beautiful what was beautiful before.

There is a false refinement, an imitation—paste-pewter. It is one of the basest frauds this world presents. I pray you shun it. But true refinement is like Etruscan gold, every particle of alloy has been dissolved, has vanished. What remains is gold only. Seek that quality. Prize it above all other qualities. Believe that nothing which does not eventually contribute to this is of much value to you. Believe that all which can in any way minister to this, can add one moiety to the true, sterling refinement of your

mind, is worth delving and reaching for—worth any price you can pay in toil, suffering or self-denial.

Wealth, high society, elegance and magnificence of surroundings cannot bestow it. They often fail of it entirely. One might live in Boston, and be the cream of the cream, and yet a boor; and a prairie cabin, its log walls chinked with clay, may contain the true blood Prince.

A refined mind is a pure mind. The gross is foreign to it. It moves through the evil that is in the world, like a purifying angel, itself unsoiled, unspotted. A perfect mirror, upheld, will see some hideous things, but they leave no stain. Hail may strike on a burnished shield with loud rattle, but it glances off and cannot cling. Have for yourself such a mind, and bear it through the world.

This imperial quality is produced for us in the ways our God has ordained.

First, by communion with the highest minds through their works. We are undergoing another curse—a flood of worthless literature. One can hardly wade through all the rubbish, nonsense, scum, in all departments, in all bindings. It is worse than the plague of the lice. If this broad stream of poison and falsehood and impurity could be turned into the ocean, the world would be the better for it.

Let your mind touch the mind of no author who is not himself truly refined. If he lack in this, however brilliant, witty, or eloquent, let him be to you as a heathen man or a publican. But those few royal minds whose works we have, go to them often, stay with them long, drink into their spirit. Your mind will become moulded into their image, and never after will an inferior author give any pleasure.

God has given us a few true poets; they are his rarest gifts—

Like those far stars which come in sight,
Once in a century.

They have that insidious gift of speaking those fine, airy, delicate thoughts which never crystallize for the rest of us. They voice those exquisite emotions, wierd longings, strange wonderings which stir within us all, but find no words for birth. They touch chords, wake melodies and rich harmonies, raise high hope and aspirations, as is given to none but those few who seem to stand within the veil—to gaze on things unseen by us, and to be rather sparks of divinity than humanity. We cannot be too grateful for them.

Whatever you read, touch only the best minds.

Secondly, by communion with the works of God in nature. Most of us are like blind men groping through a valley of gems. We have eyes but see not. O fools, and blind! Our Father has prepared us a mansion like an eastern king's, but our eyes are fastened on the ground, and we see not its wonders and beauties untold, untold.

Anything that God has been pleased to make, what he has expressed in living form, it is well worth our while to notice and study and admire. Our slowness to see and dullness to appreciate the beauties he has lavished about us, is one of the humiliating phenomena of human nature, and scarcely any blessing can be greater than to have their

thick film dispelled and to begin to see. God has made his creations beautiful for our education—to enoble and refine us; and when we come to nature with a humble and grateful appreciation, we are coming closer to God.

Very much of the happiness of this life, happiness which comes incidentally and by the way, comes from admiration. Learn to admire; not indiscriminately without taste or judgment, but be quick to perceive beauties in all you see and hear. Be generous in admiration, and yet critical, refined. You will find no lack of objects in this favorite world of God's. Only open your heart; be easily touched, readily moved, and frank to respond in admiration. Then every moment will waft a joy to your feet; a leaf, a flower, a shell, an insect. Each tree and hill and field of grain, and cloud, all the tints of nature, as well the sombre russet and grays of winter, as the green of spring, and the yellow and scarlet and purple of autumn, will have their beauty, and speak their mission. Learn to admire.

Thirdly: Music.—Study music; love music, make music, for its own sake,—for its influence upon your heart and character; not for show, for appearance, for praise, to seem accomplished. Love it for yourself. Unless you seek it with a pure heart you will utterly fail of entrance into its sanctuary. The priestess who waits at the portal of his temple and serves its mysteries, is very jealous; if you come with any wrong motive you cannot enter. You may think you do, but it will be a false door and a sham temple. But come truly, and music will slowly grow to be a most divine influence in refining you. It will be like a searching spirit of fire, entering into your finest tissues, and reaching those inner intricacies of mind, to which no other power can ever gain access.

Love the great masters of music. Leave behind, as fast as you can, the alphabet and monosyllables of music; cultivate a distaste for this incarnation of all that is weak and silly in sound. If you cannot appreciate Beethoven and Mozart and Schubert and Mendelssohn, do not imagine that they are jargon, because they seem so to you. Be very humble, till you have climbed into their atmosphere.

I once had the pleasure of hearing Hayden's Creation performed by a skilled choir of one hundred and fifty persons. Not far away sat a dozen or two clowns—they deserve no better name—who were in the condition of the bull in the china-store, of which the adage speaks; they were out of place. As that noble, immortal master-piece of genius advanced they seemed to become enraged with disappointment, and the mingled pity and contempt they evidently felt for any one who could admire or enjoy such music, could not be surpassed. I thought if they could not appreciate it, they might at least hang their heads and be silent.

Indeed, nothing is more insufferable than conceited ignorance—ignorance that is proud of itself, because it does not know that it is ignorant. Modesty is always in place. It always appears well, and there is abundant reason for being modest.

Music is an infinite labyrinth, and its greatest beauties are

at the centre. You never can find the real heart and core, but get into it as far as you can. Yield yourself, plastic to its power, and your inmost being will be penetrated by it.

Learn another lesson:

There is nothing in God's universe that ought to be despised except a mean action. The smallest creature yet discovered by the microscope is as much smaller than a fly as a fly is smaller than an elephant; yet these mites have the care of God as truly as archangels. Your Heavenly Father feedeth them; the same infinite ingenuity is displayed in their creation, and their dying throes after their brief hour are not unnoticed of God.

We cannot afford to despise anything God has made or done. Be always humble and reverent in this world of His; so shall ye be the children of your Heavenly Father.

The science of the mind is one of the studies peculiarly refining. The soul is the most wonderful creation of God, of which we have any knowledge. The study of its structure and workings and laws has peculiar difficulties, and peculiar fascination and reward.

The study of moral science, the science of duties, is another. Then science in the ordinary sense. Acquaint yourself with the majestic distances and harmonies of Astronomy. Let the stones and sand and soil, the cliff and boulder tell their story. It will be as strange as delightful. See chemistry in her marvelous permutations; stand by her alembic while she works her magic. This is God working His deepest mysteries.

Language, mathematics, history, have all their mission, a noble one.

Love all things; despise nothing. Be open and receptive to all pure, refining influences; be iron-clad to all that is unworthy. See all beauty and admire it; hear all music and be responsive. Above all, first of all, let all things speak to you of God; let all things point, let all things draw to Him. What is beautiful, glorious, delightful in this world is an expression of Him. Love all things for His sake.

"He prayeth best who loveth best
All things, both great and small:
For the dear God who loveth us,
Hath made, and bareth all."

Whatever is repulsive is not of God; whatever is pure and winning cannot be otherwise. Believe in Him; trust Him; He is trustworthy.

I found, one day, a minute spider upon my sleeve—a tiny fellow. I tried to shake him off—to puff him away, but he clung to me still; finally, I snapped him off; but just at that instant he had fastened to my sleeve a tiny, invisible thread, by which he swung down below, still clinging. "Little fellow," I said, "you have taught me a beautiful lesson of faith. I cannot kill you. Go in peace; thy faith hath saved thee."

So cling to God. If He seem to try to shake thee off, 'tis but to prove thy faith; cling to Him still.

This earth passeth away and the glory thereof, but God abideth forever. Trust Him, and amid all the storms of time you will find Him a hiding-place.

Lastly, *live* for God and humanity; there is nothing else worth the living for.

"On parent's knee a helpless, new-born child,
Weeping thou sat'st, while all around thee smiled,
So live, that, sinking in thy last, long sleep,
Calm thou may'st smile, while all around thee weep."

WILLIAM H. RICE.

PERSONALS, FROM AN OLD STUDENT.

CHANNAHON, ILL., November, 1869.

DEAR OREADS:—As your paper comes to me month after month, I always glance first at the column headed "Personal," with the expectation of finding there some tidings of friends and schoolmates. Nor am I often disappointed. In nearly every issue I have found the names of associates, from whom I had long desired to hear; and this has been a source of great pleasure to me.

In the organization of your society and the establishment of *our* paper, you have supplied a much needed medium of communication between the hundreds of youths who have attended the seminary, and who are now scattered over the States; and, as one of the *alumni*, I am very thankful to you.

If all the old pupils would send in such items as they may possess concerning their classmates, we should shortly have an interesting history of our friends of the "olden time." It is with the hope, therefore, of inciting others to follow my example, that I send the following notes regarding those members of the Seminary whom I have met recently, or with whom I now correspond.

Prof. W. H. Silvernail is practicing law with fine success at Valatia, New York. His thorough culture, excellent judgment, sterling integrity and strict attention to business, have given him a high place among the best lawyers of Eastern New York. He is married, and has one child—a fine boy.

Will. Shirk, another "limb of the law," is located at Warsaw, Mo., and is doing a large business. Though among the youngest, he ranks with the best lawyers of his district, and possesses the unlimited confidence of the people. He is now County Superintendent of Schools, and States Attorney of the VIIth District. Like Prof. Silvernail, he became tired of "single blessedness," and now enjoys the comforts of home life.

Web. Crouse has become a member of the medical profession. After completing a full literary course at the University of Michigan, he attended one course of lectures at the College of Physicians and Surgeons in New York city, and another at the Long Island Medical College in Brooklyn, where he graduated last July. Web. is sure to succeed. He is talented, energetic and ambitious.

Samuel Hayes is now Superintendent of the Galena Public Schools. His pleasant manner, dignity of character, thorough scholarship, and capacity for organizing, ensure him success in the teacher's noble field of labor. He graduated last June from the University of Michigan. Sam. is not married yet.

Dr. J. N. Crouse is practicing his profession in Chicago, Ill., and is doing exceedingly well. A thorough understanding of dentistry in all of its branches, a studious and progressive mind, a courteous manner, and an enthusiastic earnestness in the pursuit of his calling, have given him a high place among the most eminent dentists of the state.

Morris Rea graduated from the University of Chicago in 1867, and is now a member of the Mt. Carroll Bar. If his progress thus far is any indication of future success, he will yet stand in the front ranks of the legal profession.

George Meredith is practicing medicine at Ontario, Iowa. I had the pleasure of meeting him near Omaha last spring. He looked natural, was in good spirits, and seemed confident of building up a large business.

George E. Miller graduated from Rush Medical College in 1867. He is now living at Hanover, Ills.

A. E. Johnson is General Superintendent of the Swedish Emigrant Association. His office is at No. 14 North Clark Street, Chicago. Aleck has a wife and three children.

C. W. Lilley is engaged in the publishing business in Chicago, and seems to be doing finely.

B. F. Crummer graduated from Rush Medical College in 1864, and is now in partnership with Dr. Caldwell, at Elizabeth, Illinois.

Thomas Moore and George Mahood are in the mercantile business, the former at Hanover, the latter at Savanna, Ills.

Samuel Gross is in the real estate business in Chicago, and has been uniformly successful since he went there, in 1864.

Linnaeus Hostetter graduated from the University of Chicago in 1866. He studied law afterwards, and is now settled in Mt. Carroll.

Many of the above items may be old to some of your readers. If this should be the case, I shall allow them to devote their attention to the more interesting portions of your paper, and overlook my article, if they will then sit down and write a few personal notes for my perusal.

H. M.

"DIANA AND THE OREADS."

Read before the Oread Society at its regular meeting on the evening of November 12th, 1869,

BY NONA BRANCH.

In the beginning Cœlus and Terra—the heavens and the earth—loved each other. Consequently the all-powerful undying element, *love*, was the germ of mythology; and, according to *its* teaching, the "winged-god" the cause of all the things that are.

Cœlus and Terra had twelve children—six sons and six daughters. The youngest son, Saturn, inheriting his father's ardent love for supremacy, was willing to sacrifice his own sons to gratify his own selfish ambition. His wife, however, unwilling to see her children perish, succeeded in concealing three of her sons.

Jupiter, the eldest, and the mighty monarch of Olympus, was born at Crete. It is said the infant deity was rocked in a golden cradle—probably the first and last so highly honored—and fed with nectar and ambrosia brought by eagles from the most lofty rocks.

After the banishment of Saturn, his possessions, consisting of all created things, were divided, by lot, among his three sons, Jupiter, the lucky one, receiving the kingdom of the heaven and the earth and dominion over gods and men. Neptune drew the kingdom of the sea, and all the finny tribes that dwell therein; and, with the justice common to all lotteries, poor, unfortunate Pluto received all that was left—the shades of Erebus—for which mistake of Dame Fortune he was ever after hated both by gods and men.

Each potentate immediately sought his own domain. Jupiter erected his palace on Olympus, where, poised 'mid heaven and earth, he lived—and there perhaps he still resides—like a prince in the midst of his subjects. Altercations and quarrels were constantly occurring between him and his six queens; and, though in general kind and affectionate to his children, he sometimes treated them with rigor and great severity.

Neptune sought his billowy enchanted mansion, loved and served alike by hideous goblins and lovely mermaids. Here, in the depth of the *Ægean sea*, he kept his horses with golden mane and brazen hoofs and his coral chariot. With these he swept over the rolling main which became smooth at his approach, and the monsters of the deep, recognizing him, played round his chariot.

Pluto—we will not follow him, for from his dark and gloomy realm there is no return.

Jupiter's fifth spouse, his cousin Latona, was the mother of the most beautiful and accomplished god, Apollo, and also of the goddess, Diana. These children were the exact counterpart of each other; and all sudden deaths of women were ascribed to her dart, as were those of men to the arrows of her brother. Diana—as is customary with maidens at the present day—considered all men as duplicates of her father; so, while yet a child, as she sat on her father's knee, she besought him to grant her permission to live a life of perpetual virginity, to get a bow and arrow and to devote herself to the chase.

Hence, Diana plead for the now *slighted* boon, to be an "*old maid*." She farther asked as her dower eighty nymphs to be her companions and attendants; of towns and cities but one, satisfied with the wild free mountains, which she, personally, would never leave.

Her indulgent sire assented with a smile, and she hastened to the ocean to select her nymphs; these were the *Oreads*. On her return she called on Vulcan, the lame blacksmith, commanding him to lay aside his work and execute her orders for bows and quivers of arrows. This he did. Next she visited the god Pan, who supplied her with dogs for the chase. Then without one farewell look at the pleasures of earth, or the charms of gods and men, with her band she sped to the mountains.

Mt. Parrhasius then witnessed the first exploits of the "strong-minded" huntress—goddess. Five deer with horns of gold fed at the foot of the mount, and of these the goddess, unaided by her dogs, caught four which she reserved to draw her chariot; the fifth destined by Juno for the last labors of Hercules, bounded away and escaped.

Diana is represented as a healthy, strong, active maiden; tall and handsome, but with a stern expression; her air dignified and matronly, her forehead broad, her eyes large and clear, and her arms and limbs finely formed. She wore high buskins or hunting-shoes, and her mantle was gathered up, that it might not impede her flying footsteps. On her back she carried her quiver, in her hand a bow or hunting-spear, and was usually attended by a graceful grey-hound.

Her *Oreads* were attired like herself, and together they roamed over mountain and vale, or danced on the banks of the Eurotas, undisturbed by love, and happy in their solitude.

Such, sister *Oreads*, is our genealogy.

Our numbers are not so great as those of our mythological sisters, neither are our desires and aims the same.

We desire perpetual freedom from the thralldom of Ignorance; the bow of Perseverance and the quiver of Diligence, filled with the arrows of Attention; that we may devote ourselves to the chase, pursuing and attaining the priceless body, Knowledge. We also desire that our minds may be attired in the vestments of Common-sense, and unmoved by the love of frivolous pleasures, we may derive *true happiness*, found only in the strict performance of duty.

Our aims are to advance steadily in mutual improvement, mental, moral and physical; to increase our knowledge in all branches of science, literature and art; that when we face the sterner realities of life, we may not be wholly unprepared.

Let us not follow the example of some persons, who climb upon the mile-stone, expecting it to carry them forward.

Nor, must we think we can lie on our oars and furl our sails, because aided by surrounding currents. If we improve *some* of the advantages given us, must we slight the rest?

There are many things to be learned, not found in text books; and to meet these wants is the object of our Society.

Our business transactions give us an insight of the due formalities of such meetings. Our "conversations" awaken thoughts upon *all* topics—a want much felt in general conversation—and all our other exercises tend toward the same point—*improvement*. We are confident, that in this manner, we will obtain the fulfillment of our desires, and the consummation of our aims, especially remembering that *all* who have reached the goal of distinction have, with *their own hands*, spread the sails of their barque to every passing breeze, and faithfully plied the oars on this broad river of life.

For the Oread.

MY GRANDMOTHER.

In the corner of the quiet sitting-room sat my grandmother, a woman of whom we might well be proud; for though she had seen eighty long years, and more than half had been years of affliction, yet she had that fine dignity which does not always accompany old age. Her mild eye, whose chief expression was benevolence, led one almost at first sight to love her. In her plain cap of Quaker simplicity, her snowy white muslin kerchief pinned round her neck, and large black silk apron she looked the picture of sweet contentment and simple wisdom. She had supplied the place of a mother to me, as I was left motherless when quite small. During the years I lived with her, I had never seen a cross look on her face, or heard a harsh word from her lips. Although the same little every-day trials that all have, yet she never allowed herself to be annoyed by them. I never saw any one whose christian character was like hers, so even, and faultless; her faith was strong and seemed like that of a child who trusted because it had never been deceived. Often would I ask myself how she came by so serene and beautiful an old age, and thought it must be by her daily communion with Christ. For many years it had been her daily habit to spend a certain time in secret prayer. No matter how household cares pressed, that duty must be attended to first.

Would that we might imitate her good example and bring our religion into every day-life, and not use it as a garment to be worn only on all religious occasions.

CLARA DICKINSON.

FROM OUR EASTERN CORRESPONDENT.

BALLSTON, N. Y., Oct. 29, 1869.

DEAR OREAD:—Perhaps you have heard of the "flood," or read about it in Genesis. We have experienced it. It was a great event; pleasantly exciting at the time, and furnishing an inexhaustible theme for conversation. Even Mrs. Grundy leaves her gossiping and expatiates on the "flood."

On this wise it came: "The heavens opened" and the rains came down, filling so rapidly the creeks and ponds, large and small, that the dams gave way, and the waters, released from bondage, rushed madly through the village streets, flooding yards and cellars and basements, making, in short, of our village, a grand dish of *floating islands*.

The damage done to property both public and private was great—some of the mill owners losing several thousands, and the principal bridges being destroyed, or rendered impassable.

There was one life lost. It was a young boy who was standing on the Blue Hill bridge with a number of others, watching the rapid rise of the waters, when the heavy timbers gave way, and the few who had not left the bridge were precipitated into the swift current. This boy was carried beyond reach of help, and only his lifeless body was recovered.

Winter has come. Already have

" * * * chill November's surly blasts
Made fields and forests bare,"

even while October lingers. We have had snow—not enough for sleighing, but sufficient to be unpleasantly suggestive of the long, cold winter. Yet we hope for the dusky purple skies, and delicious, though fleeting, warmth of the Indian Summer.

The political waters are in a state of great agitation. Both parties are right and both anticipate success. We think the democratic element predominates, but it is not ours to comment, as it is unfeminine even to think on any question relating to the interests of the country at large, or even the State, county or village.

When in Brooklyn a fortnight since, I had the pleasure of hearing a sermon from Rev. J. De Witt Talmage. He is very *Beechery*, and consequently has large congregations. He has something to say and says it plainly and forcibly; but he belongs to a school which is too far from the type of the primitive Christian ministry to please those who are inclined "to seek the old paths." There are seeming attempts to be odd and startling and facetious. There is too little of the simplicity of the gospel. Yet such men have great power with the masses, and can play upon their feelings as upon a stringed instrument.

One of the metaphors which he used in speaking of the immortality of the soul, seemed to me very beautiful and appropriate. Referring to the soul, he said:

"These winged fleets within us shall never cast anchor; but millions of years hence will throw out signals on the high seas of eternity."

Brooklyn has reason to be proud of its churches and its

ministers. The new St. Ann's has just been dedicated, and from its steeple rang the first chime of bells Brooklyn ever heard.

The Scotch say that "many a mickle makes a muckle," but I doubt whether any mickles which I may add to this letter will make it a muckle. Yours, &c., M. F. W.

REPORT OF CLASSES.

The following report is as accurate as it is possible to make it for the month of October, as it requires time for pupils to adapt themselves to new surroundings, to habits of thought, study and discipline.

To learn *how* to study is often a difficult task, but when once accomplished it is a valuable acquisition; hence pupils who remain only one quarter in school derive but little good from any system of instruction.

Punctuality and the general deportment of the pupil aid in determining her standing in class.

French.—A, Miss Crouse; B, Misses Webb and Smith.

Latin.—A, Miss Eacker; B, Miss Mooney; C, Miss Tripp.

Music.—Miss Dearbon's class, Miss Bosworth; Miss Hubbell's class, Miss Fisher; Miss Spaulding's class, Miss Turner.

Vocalization.—Miss Webb.

Oil Painting.—Miss Libby.

Drawing from Nature.—Miss Lizzie Smith.

Drawing from Flats.—Miss P. Wishon.

Composition.—Miss A. Taggart.

Geometry.—A, Miss Robertson; B, Miss Wood.

Algebra.—*Stoddard's*, Miss Shirk; *Davies'*, Miss Smith.

Bookkeeping.—Miss Tomlinson.

Practical Arithmetic.—A, Miss Clara Bailey; B, Miss Alice Lichty; C, Mrs. Maud Prout; D, Miss Steffins; E, Katie Hurley.

Intellectual Arithmetic.—A, Misses Lichty and Mooney; B, Miss Steffins; C, Miss Dickenson; D, Freddie Smith.

Rhetoric.—A, Miss Eacker; B, Miss Robertson.

Grammar.—A, Aginora Wick; B, Miss Turner; C, Mrs. Maud Prout.

Reading.—A, Miss Wood; B, Miss Bucklin; C, Miss Lenhart; D, Mary McClure; E, Susie Hostetter; Primer, Byron Smith.

Geography.—A, Susie Colver; B, Jessie Miles.

Map Drawing.—Miss Meyers.

Chemistry.—Miss Branch.

Physiology.—Miss Dickenson.

Geology.—Miss Eacker.

Gymnastic Exercise.—Misses Kimball and Parshall.

Names of Boarders who adhered to the general regulations of the family.—Misses Branch, Gamble, Johnson, Montague, Turner and Pollock.

—Old Winter comes upon us this year before Thanksgiving, and has already tucked the flowers up in bed under his snowy counterpane, which, like the mantle of charity, hides all unseemly sights under its pure, broad and loving folds. But we know a resurrection cometh, and "roses will bloom again."

THE OREAD.

MOUNT CARROLL, ILLINOIS, - - - NOVEMBER, 1869.

Editorial Committee for November:

AIMEE TAGGART, of Nebraska City, Nebraska.
CILLA POLLOCK, of Griggsville, Ill.
BELL PATTERSON, of Minneapolis, Minn.

Address all Communications to Financial Manager of The Oread, Mt. Carroll Seminary, Ill.

EDITORIAL.

As the mists roll away, and we catch glimpses of the vast unexplored field of knowledge stretching as far as mind can reach, a new era in our life history begins.

With trembling timidity do we assume this position as editresses of the *well known* "OREAD," for upon this part of the stage we are making our "debut!"

Still we hope our little sheet may continue to be a welcome guest in all the houses and hearts in which it has already found a place. It is also our earnest wish that others may feel the same interest and pleasure in perusing its pages which we did, even before we sought a home in this band of Oread Sisters.

Its growth has been both rapid and successful, and we desire to add *our* mite that, while giving due honor to those who have nurtured it from infancy, we may claim it as our own, not only because we have read and enjoyed it, but because we have labored for it and sustained it.

We said a new era had just begun, but when we reflect that two months of the happy year have already been spent, the truth that our precious time is almost unconsciously slipping from our grasp, comes upon us with a force that is overwhelming. Two months! it does not seem so long since we came forth from our homes with our hearts filled with sorrow at leaving the loved ones, and yet joyous as we contemplated the benefits we should receive during separation. Even in this short period how many ties have been formed that would now be hard to sever; how many faces have become dear whose smiles it would indeed be sad to miss from our home circle. East, west, north and south, have sent their representatives as teachers or pupils to make up our band. Teachers with loving, watchful care, and hearts devoted to their work, scholars with willing hands and earnest zeal have come for one purpose—that one, the improvement of mind and body.

But for what is all this work and care? Is it alone for the pleasure it brings? For duty faithfully performed brings pleasure. No; there is a higher motive. There are vast plains of usefulness stretched out before us, many fields of rich soil which only need the plow, and seed, and culture to yield abundant harvests.

We are young and our future is full of promise; yet there is so much to be done, and so few who will cheerfully take the burden, we almost envy those who are already able to buckle on the armor and go forth conquering and to conquer. "Life is real! life is earnest!" and here, where all are

united in the promotion of mutual improvement, and are surrounded by helps and encouragements not found in any common school, we are preparing for life's duties, its responsibilities, its realities. Think not because we dwell within Collegiate walls we know nothing of what is transpiring in the outer world; for, in our reading-room bountifully supplied with the best periodicals and papers, do we not possess an advantage enjoyed by very few? It is here, many of our leisure moments are pleasantly and profitably spent; here we commune with the gifted of all ages, we journey to the world beyond the mighty deep and in spirit stroll through the winding streets of her ancient cities, and become acquainted with the customs and peculiarities of her people. Then, returning to our own native land, we cross the continent to the far West, and are lost in wonder at the rapid improvements of this once vast wilderness. We visit the wondrous realms of planets and suns, unlock the mysteries of the chemist's laboratory, trace the intricate mechanism of the human frame, read the mystic legends of the rocks, till past ages and present time, atoms and stars, resound with their Creator's praise, and heart and brain are stilled to peace, in the thought, "Our Father made them all."

SCHOOL APPARATUS FREE!

TO TEACHERS OF OUR PUBLIC SCHOOLS.

Is your school room well supplied with school apparatus? Is there any one thing you desire for the use and improvement of your school? If so, let us tell you how to get it *easily and free*. Suppose it to be a Globe; a set of Outline Maps; a Webster's Unabridged Dictionary; Gymnastic Apparatus; a Melodeon; an Organ; in short, any thing you may need. Just say to your pupils and patrons, each one who will give me \$1.25 for the object desired, shall receive the OREAD one school year and a premium of a large picture of the Mt. Carroll Seminary and grounds; or the "American Stock Journal," (prospectus of which may be found in another column) one year. The money thus raised will bring a premium of whatever we wish, equal in value to the number of dollars paid. For example, if it be an Unabridged Dictionary, the retail price of which is \$12, send us ten subscribers, amounting to \$12.50, and we will send you the papers, the individual premiums and the Dictionary, all for the \$12.50. Suppose it is an Organ you wish for your School-room, or for some Society, Lodge or Church. Send us the price of such an one as is desired, and we will send the OREADS, premiums and organ on same conditions. Eighty subscribers will get an Organ worth \$100.

For further particulars write to Financial Manager, Mt. Carroll Seminary, Carroll Co., Illinois.

THE old pupils will be glad to hear of their class-mate, Morris Rea, hence we clip the following from the *Mirror*:

ADMITTED TO THE BAR.—J. Morris Rea, Esq., was admitted to the bar to practice law, during the recent session of our Circuit Court. Mr. Rea is well prepared to enter upon the duties of his profession, having spent a long time in preliminary study and preparation. He is a gentleman of integrity and good business habits, and anything entrusted to his care will be carefully looked after. We hope he will have abundant success.

MOUNT CARROLL SEMINARY MISSIONARY SOCIETY.

We are happy to state that while we are all interested in a scholastic education, there are many among us interested also in religious matters. This disposition shows itself in prompt and cheerful attendance at Church, at Bible Class, and at our daily prayer meeting. It was particularly manifest at the last meeting of our Missionary Society.

Pupils who were members of this Society when they were in attendance at the Seminary, still retain their membership. They will, doubtless, be glad to learn that the society convened on the first Monday evening in November, and while we missed the absent ones, our hearts were cheered by the presence of so many new pupils, eager to unite their efforts with ours, to further the cause of missions in foreign lands.

We had an unusually interesting meeting; a good feeling prevailed throughout, and an earnest desire to become familiar with missionary fields of labor, was quite apparent.

After the opening prayer and singing an appropriate hymn, the object which the society had in view was briefly stated; also what *had* been done and what it *hoped to do* in the future.

For the past two years the society has contributed quite liberally toward the support of a pupil in Bro. Scott's school in Nowgong, Assam, and it was thought best to continue the appropriation the coming year.

A letter received by the society from Mrs. Scott, but written before her husband's death, was read, also a recent letter found in the Missionary Magazine for November.

Mrs. Scott's bereavement was touchingly alluded to, and much sympathy expressed for her in her trying position.

Reverends Swift and Colver were present by invitation, and stated many interesting facts regarding Bro. Scott's preparation for the ministry, his subsequent successful career as missionary, and his sudden death.

Committees were appointed to select reading matter containing missionary intelligence for the next meeting.

After prayer by Bro. Colver the society adjourned to hold its next regular meeting the first Monday evening in December.

RE-ORGANIZATION OF THE OREAD SOCIETY.

The Oread Society held its first regular meeting on Friday evening, Oct. 29. Miss Gregory presided, and the old members gladly flocked about her standard. Roll-call showed the ranks sadly thinned since their last meeting in June, and of the officers but two responded, "Here." Yet these contingencies of school life were bravely met, and while loving thoughts went out to the absent, no shadow clouded the hour. The vacant places were quickly filled by new "sister Oreads," ready and eager for the busy life opening before them.

Election of officers resulted as follows: President, M. L. Grose; Vice President, S. E. Spalding; Recording Secretary, M. S. Hubbell; Corresponding Secretary, Mrs. Shimer; Treasurer, E. Piper; Librarian, F. Bucklin.

Arrangements were made for holding the first public literary exercises on Friday evening, Nov. 12, and the fol-

lowing programme was presented by the committee and accepted:

Prayer—Rev. C. Colver.

Music—Glee—Yonder, Dressed in Living Green.

Select Reading—F. Bucklin.

Music—The Naiad's Barcarolle—P. Pallock.

Essay—Diana and the Oreads—W. Branch.

Music—Farantelle—M. S. Hubbell.

Address—Rev. W. H. Rice—Subject: The True Idea of the Practical in Education.

Music—Song: Good-night—B. F. Dearborn.

The Society enters upon a new year with a strong desire to make itself a power for good and for mutual advancement in all that refines and ennobles the character; in all that contributes to social excellence; in all that tends to the promotion of love and charity for all and to the recognition of the pure, the good and the beautiful in nature, in thought and in life. That these hopes may be realized it asks the sympathy and hearty co-operation of all its friends.

OUR PREMIUM LIST

Embraces almost everything that money can buy, among which we would name musical instruments, from a \$3 guitar to a \$1,000 piano, school apparatus of all kinds, sewing machines, books, watches, jewelry, silver-ware, cutlery, &c., &c. Persons wishing any article have only to send subscriptions for the OREAD to the amount of the list or manufacturer's price for the article, and the papers will be sent to the various subscribers with the large view of the Seminary building and grounds, or the *American Stock Journal* for one year, as a premium to each subscriber, and the article desired to the getter up of the club.

Send on the names to Financial Manager, Mount Carroll Seminary, Illinois.

STUDENTS, WORK FOR THE OREAD.

We trust every student of the Mt. Carroll Seminary, of the past and present time, will feel in duty bound to work for the circulation of THE OREAD. You are one and all interested in and responsible for its success. Our aim is to have as neat a school paper as is published, and to have the widest circulation of any paper of the kind. To accomplish these ends there must be united, earnest effort. We offer liberal terms to subscribers in the way of individual premiums and great inducements to club agents. Subscriptions are coming in rapidly, but we have plenty of room for more. Send them on and help us to double our circulation before January.

A SEWING MACHINE FREE.

For a club of Five subscribers to THE OREAD, we will send to the getter-up of the club a "Fairy" Sewing Machine (See its advertisement in another column), and to each of the subscribers a large view of the Seminary Building, or one year's subscription to the *American Stock Journal*. (See its Prospectus in another column.) Send on the names at once, specifying which premium is wished by each subscriber.

OUR BOOK TABLE.

A DICTIONARY OF THE BIBLE, containing its Antiquities, Biography and Natural History, with numerous illustrations and maps, engraved expressly for this work: Edited by William Smith, Classical Examiner of the Univer sity of London. Cincinnati, O.: National Publishing Co. Chicago, Ill.: Jones, Junkin & Co. 1869.

Valuable as this book must be to an inquirer after biblical knowledge, it cannot justify the claim of its publishers in the Preface: "It contains a sufficiently complete history, &c.,—every article being entirely reliable," &c. "The simple explanations of this work, unlike the expositions of a commentary, admit of no denominational or sectarian coloring, and it is therefore equally valuable to Bible readers of every diversity of belief." Its editor would have known better than to advance such a claim, unless he would assume to read out of existence that "denomination" called Baptists—not to mention any other. The article on BAPTISM is far from being either reliable, consistent or unsectarian. This book, like many other valuable works on biblical topics, requires wakefulness, discrimination, and a careful judgment on the part of the reader. Without these qualities of mind, one would be little benefitted by any Bible Dictionary. With them, one will find Smith's Dictionary a valuable help.

One of the contributors, whose name appears in this edition, Rev. H. B. Hackett, D. D., is engaged in bringing before the American public a more "reliable" edition, published by Hurd and Houghton, of New York, and issued in numbers.

K.

AHN'S NEW, PRACTICAL AND EASY METHOD OF LEARNING THE GERMAN LANGUAGE, with Pronunciation by J. C. Ochlschlager. Revised Edition. New York: E. Steiger. 1869.

This book deals largely in conversational exercises, printed both in the common German letters, and in the characters used by Germans in writing. The pronunciation of each word is indicated. The grammatical structure of the language is exhibited in a condensed form. The pupil is introduced at once to the translation of simple words, phrases and sentences, and gradually proceeds to such as require an acquaintance with the structure and laws of the language. Partial explanations are furnished as needed for use, and finally the theory of the language by itself. Different minds might estimate differently the value of this method, but it certainly possesses some manifest advantages.

K.

Other books on our table will have attention next month.

LITERARY NOTICES.

THE NATION.—This journal having entered on the fifth year of its existence, invites public attention to its aims, character and reputation, as having no parallel in American literature. The subjoined testimonials—a few out of the very many of the same tenor—sufficiently establish the independence, ability, and wide influence of the *Nation*, and its value as a means of communication with the reading and thinking public in all parts of the country. It occupies a field exclusively its own.

For the *Nation's* opinions on all public subjects we entertain a very high respect.—*N. Y. Times*.

Decidedly the ablest of our weekly journals. * * The organ, par excellence, of the thinking men of the Republican party, East and West.—*Chicago Tribune*.

The finest product of American journalism.—*N. Y. Methodist*.

The best American, and, of its kind, for Americans, the best existing periodical.—*Brooklyn Union*.

The *Nation* represents the best section of American politics and society.

* * An able and philosophic journal.—*London Daily News*.

A Radical journal of acknowledged power and respectability.—*London Times*.

The *Nation* stands on the intellectual level of the best European periodicals. * * In every respect equal to the best English journals.—*London Saturday Review*.

The best American weekly.—*London Spectator*.

Written by men of ability for a cultivated audience.—*London Pall Mall Gazette*.

No other American paper carries the same weight in England.—*Anglo-American Times*, London.

Published weekly in New York. Terms, \$5 per annum, in advance; clergymen, \$4, and one month free on trial.

Address, for specimens, circulars, etc., Publishers of the *Nation*, Box 6,732, New York City.

LIPPENCOTT'S MAGAZINE for November contains two fine full-page engravings, together with the following:

"The Vicar of Bul'hampton," a novel of great interest, by Anthony Trollope. Part V. With two illustrations.

Daughters of Toil, a poem, by Evangeline M. Johnson.

Wear and Tear, by Dr. S. Weir Mitchell.

Murder Most Foul, by W. C. Elam.

Fuel, by Charles Morris.

A Catch, by R. H. Stoddard.

Beyond the Breakers: a novel. Part XI. By Hon. Robert Dale Owen.

The Satisfaction Usual Among Gentlemen, by Jos. J. Reed.

The Great Flood, by J. Franklin Fitts.

Jaffa to Jerusalem, by Henry A. Brown.

Watching for Dawn: a poem, by Professor Henry Hartshorne.

George D. Prentice, by Chas. G. Shanks.

First and Last of the Buccaneers, by W. L. Stone.

Recollections of an Attache, by E. M. Walsh.

Our Monthly Gossip.

Literature of the Day.

THE November number of the *Atlantic* has a continuation of Miss Chesbro's story, *The Foe in the Household*, the best serial of the year. A sketch by Albert S. Evans, entitled, *From the Orient Direct*; another paper on Earthquakes, from Mr. Shaler; *Our Phil*, by Mrs. Olive A. Wadsworth; *A Dredging Excursion in the Gulf Stream*, by Mrs. Agassiz; *The Increase of Human Life*, by Dr. Jervis; one of Edward Everett Hale's characteristic articles, containing his account of *The Brick Moon*; James Freeman Clark contributes a capital paper on Mohammed and his place in Universal History; Oliver Wendell Holmes has a poem on Bonaparte and Humboldt; Mr. W. D. Howell's *Pedestrian Tour*. In the January number of the *Atlantic Monthly* for 1870, Mr. Bayard Taylor will commence the publication of a novel entitled "*Joseph and his Friend*." The scene of the story is laid in Pennsylvania, and deals with the more striking aspects of country life and character.

THE publishers of that excellent weekly, *Hearth and Home*, offer great inducements to new subscribers. To all who subscribe before next January, for one year at their reduced rates, the *Hearth and Home* will be sent from the date of their subscription to the end of this year free. Those who subscribe the earliest will get the most for nothing.

Reduced rates for 1870, invariably in advance: Single copies, \$4; three copies, all at one time, \$9; five copies, \$12; all over five, at the same rate, making *Hearth and Home*, to a club of five subscribers, at \$2.40 each, the cheapest, as it is the most complete family newspaper in the world. PETTINGILL, BATES & Co., 37 Park Row, N. Y.

THE SATURDAY EVENING POST—THREE MONTHS GRATIS!—This "cheapest and best of the Literary Weeklies" is offering unequalled inducements to new subscribers.

In the first paper of October, it commenced a brilliant Novelet called "*A Family Failing*," by Elizabeth Prescott. It also is now running a serial, called "*George Canterbury's Will*," by Mrs. Henry Wood, the famous author of "*East Lynne*," &c.

New Novelets will continually succeed each other. Among those already on hand, or in progress, are "*Under a Ban*," by Amanda M. Douglass; "*Leonie's Secret*," by Frank Lee Benedict; a Novelet, by Mrs. Hosmer, &c.

The *Post* also gives the Gems of the English Magazines.

New Subscribers for 1870 will have their subscriptions dated back to the paper of October 2d, until the large extra edition of that date is exhausted. This will be thirteen papers in addition to the regular weekly numbers for 1870—or fifteen months in all! When our extra edition is exhausted, the names of all new subscribers for 1870 will be entered on our list the very week they are received.

Terms—\$2.50 a year; two copies, \$4; four copies, \$6; five copies (and

one gratis), \$8. One copy of the *Post* and one of the *Lady's Friend*, \$4.

A copy of the large and beautiful Premium Steel Engraving—"Taking the Measure of the Wedding Ring"—engraved in England at a cost of \$2,000—will be sent to every full (\$2.50) subscriber, and to every person sending a club. This is a truly beautiful engraving.

Address H. PETERSON & Co., 319 Walnut street, Philadelphia.

Specimen copies sent for five cents.

BRAINARD'S MUSICAL WORLD for November is on our table, and is a most attractive number, filled with beautiful new music and interesting reading. The *Musical World* is the best and most popular musical magazine in the country. Each number contains twenty pages of new music and valuable reading. Owing to its immense circulation (over 20,000 copies), it is furnished at the low price of \$1 a year. Elegant premiums are given for clubs, consisting of pianos, organs, sewing machines, writing desks, ladies' work-boxes, chromos, books, music, &c. We advise all our readers to send ten cents to the publishers, S. Brainard & Sons, Cleveland, Ohio, and they will receive specimen copies, with a large amount of choice music, new premium list, &c., by return mail.

DEMOREST'S MONTHLY.—A splendid Christmas number. This favorite periodical for ladies improves with every issue. Its reliable fashions, its numerous full-sized patterns, its admirable illustrations, and great variety of useful and interesting reading matter, render it by far the most desirable magazine of the day, and in fact indispensable to ladies living away from the metropolitan centers. It is also the cheapest magazine at \$3 per annum, with a handsome premium, which, for a limited time, may, we see, be a large and magnificently engraved copy of Little M. Spencer's "Fourth of July Pic-Nic"—a picture worth three times the cost of the magazine. Published at 838 Broadway, N. Y.

THE PHRENOLOGICAL JOURNAL for November contains the following sketches of general interest: Hon. Asa Parker; Gen. John A. Rawlins; William P. Fessenden; Gen. Washington's Head; Life's Mission and Reward; Mother Ann Lee, the Shaker; The Cathedral of Milan; Are the Women to Blame? A Beautiful Face, how it is Marred; Insects, or Instinct Without Brain; Chinese Proverbs and Wise Saws; Salem Witchcraft; Personal Responsibility; Cranial Defects in Criminal Classes; On the Expression of the Eye; Spectrum Analysis, etc., with Engraved Portraits and other Illustrations. Price only 30 cents, or \$3 a year. A new volume begins with the January number. Address S. R. WELLS, Publisher, 389 Broadway, N. Y.

"UNQUESTIONABLY THE BEST SUSTAINED WORK OF THE KIND IN THE WORLD."—HARPER'S MAGAZINE.—*Harper's Magazine*, apart from the illustrations, contains from fifty to one hundred per cent. more matter than any similar periodical issued in the English language.

Critical Notices of the Press.

The most popular Monthly in the world.—*New York Observer*.

We must refer in terms of eulogy to the high tone and varied excellence of *Harper's Magazine*—a journal with a monthly circulation of about 120,000 copies—in whose pages are to be found some of the choicest light and general reading of the day. We speak of this work as an evidence of the culture of the American people; and the popularity it has acquired is merited. Each number contains fully 144 pages of reading matter,

appropriately illustrated with good wood cuts; and it combines in its 'racy monthly and the more philosophical quarterly, blended with the best features of the daily journal. It has great power in the dissemination of a love of pure literature.—*Trubner's Guide to American Literature, London.*

It is one of the wonders of journalism—the editorial management of *Harper's*. * * * All the periodicals which the Harpers publish are almost ideally well edited.—*The Nation, N. Y.*

We can account for its success only by the simple fact that it meets precisely the popular taste, furnishing a variety of pleasing and instructive reading for all.—*Zion's Herald, Boston.*

Subscriptions—1870.—*Terms*:—*Harper's Magazine*, one year, \$4.

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OUR MUSIC STAND AND BOOK TABLES

Are groaning beneath the loads of New Music and New Books, waiting for review and notice, but space forbids much attention for this month. We hope, ere long, to be able to give to all their dues. We tender our sincere thanks to the various publishers who so liberally favor us. We assure them their kindness will be remembered and reciprocated.

AN ENIGMA.

I am composed of 19 letters.

My 10, 11, means the rest.

" 5, 2, 12, 7, 15, 18, is used in forging.

" 1, 8, 3, are persons who reach distinction.

" 16, 8, 17, 9, 13, 15, is a boy's name.

" 4, 6, 14, is an honorary appellation.

" 19, 2, 7, is an esculent root.

My whole is much admired.

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FINANCIAL MANAGER OF THE OREAD.
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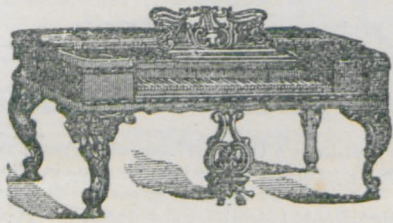
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F. A. W. SHIMER & GREGORY,

PRINCIPALS AND PROPRIETORS,

MT. CARROLL, CARROLL CO., ILL.

This Institution was Incorporated by Legislative Enactment, A. D. 1852.

In May, 1853, a school was first opened under the charter by Miss FRANCES A. WOOD (now Mrs. SHIMER) and Miss C. M. GREGORY. From that time to the present, it has continued without interruption in charge of the same Principals. The first Term opened with eleven pupils, and closed with forty. Since that time the numbers in attendance and the prosperity of the Institution have been constantly increasing, till it has obtained a position truly enviable, and second to no similar one in the West. Two additions have been made to the original building, one in 1857, and one in 1866 and '67. The last addition has not only largely increased the accommodations, but with the changes in the original building, the character of the accommodations are greatly improved, the rooms for students being much larger and more convenient.

The Institution has a delightful site, containing twenty-four acres, located in the city of Mount Carroll, Carroll County, Illinois, ten miles from the Mississippi River. The Western Union Railroad passes through the place, opening direct communication East, via Freeport to Chicago, and West, via Savanna, the nearest point on the Mississippi River, to all points North or South, thus making the place easy of access.

BOARD OF INSTRUCTION.

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CINDARELLA M. GREGORY, } PRINCIPALS.

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Miss ELLEN ESPIE, Housekeeper.

CALENDAR, &c.

The Fall Term of the Seventeenth School Year opened September 16th, 1869, and closes December 22d.
The Winter Term of the " " " opens January 3d, 1870, and closes April 6th.
The Spring Term of the " " " opens April 7th, 1870, and closes June 10th.

Annual Examination, Commencement Exercises, Students' Re-union and Vacation as follows:

The 17th Annual Examination will begin June 6th, 1870, and end June 9th. Summer Vacation, from June 11th to September 17th.
The Annual Exercises of the "Students' Re-union," June 10th, A. M. Winter Vacation, from December 23d to January 3d.
The Annual Commencement Exercises, June 10th, P. M.

N. B.—For Expenses and other particulars of the School, turn to the preceding page of this paper.